

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd  
his life for the  
Joh

Haugen, Rev. A. K.  
mar 14  
1922

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Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, Second No. in November, 1943

## Sermon for Advent Sunday.

### HIGH TIME TO AWAKE

Rom. 13:11-14

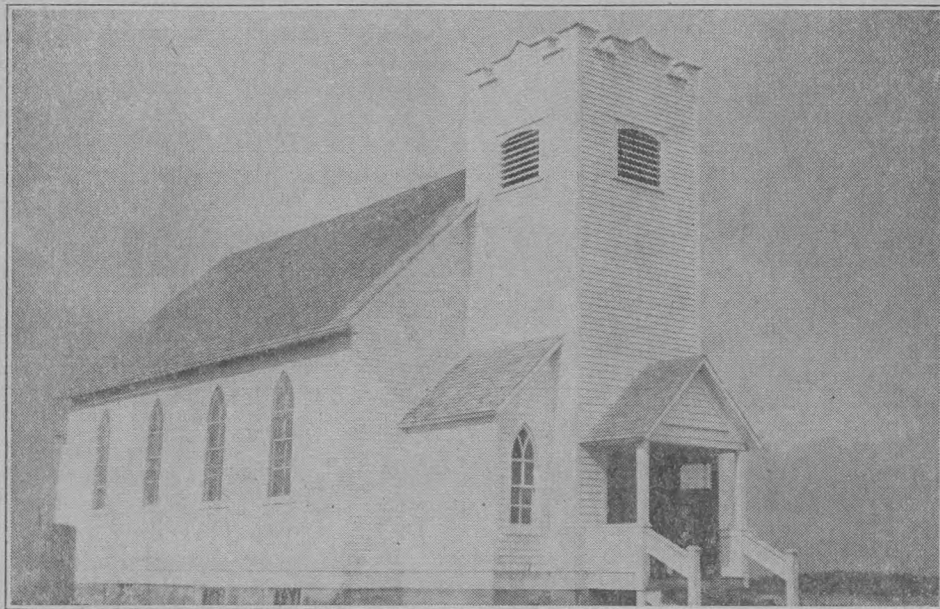
"Now it is high time to awake out of sleep" —Rom. 13:11.

What time is it? "It is high time to awake out of sleep." "The darkness is past and the true light now shineth" (1 John 2:8). That Light is Jesus Christ. Sinner, away from Christ, awake. Let the light from Calvary show you that your fancied peace and security is only the stillness of spiritual death, your spiritual residence only the whited sepulchre of sin, and your supposedly attractive clothing of good works only the grave clothes that conceal the corruption of a wicked and deceptive heart. Hear God calling you out of darkness into His marvellous light" (1 Pet. 2:9). It is high time to turn to God and to repent of sin. "Awake thou that sleepest; arise from the dead, and Christ shall give thee light" (Eph. 5:14). Awake and arise with the power that Christ now offers you, lest you go to sleep and awake too late—after the day of grace is over and the night of condemnation has lowered. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkness rather than light" (John 3:17-18). You whose eyelids are heavy with the slumber of indifference, who would postpone your salvation for another nap in sin, who would risk your eternal welfare for the passing pleasures of the world, will you not consider the cost of oversleeping? O Sinner, hear God's alarm clock and arise now, for "It is high time to awake out of sleep."

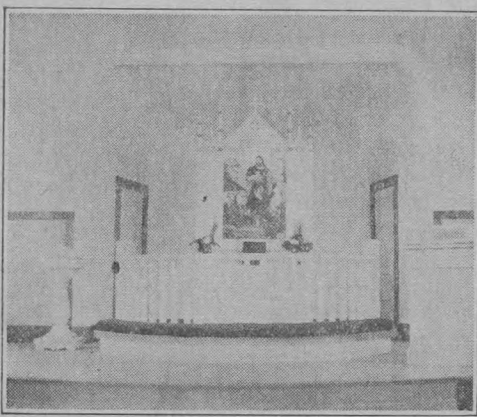
Drowsy Christian, wake up! Why are you so sleepy? Is it because the spirit of the world as a deadly and treacherous monoxide is gaining entrance into your life through the cracks of prayerlessness and through the holes of ignorance that you should have covered by a prayerful study of God's Word? Is it because the paralyzing coldness of unbelief is creeping through your earthly-minded soul benumbing your spiritual sensitiveness and lulling you to sleep with illusions of worldly fame and glory? Who gave you this extended recess from your mortal battle against sin? Who said you could take a holiday from being the salt of the earth and the light of the world (Matt. 5:13-14)? Who has taken from your heart the longing for Christ's advent in glory with final and complete victory over all sin, — the "salvation ready to be revealed in the last time" (1 Pet. 1:5), and made you at home in this sin-cursed world? "It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

Baptized and confirmed member of God's Church, why are you so heavy and dull of hearing that you do not hear the thundering verdict of a righteous God in this worldwide war centred in the historic lands of Christendom? "Hear O Heavens, and give ear O Earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa 1:2-3)? It is high time to awake and repent and believe the Gospel. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chr. 7:14).

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but



EXTERIOR



INTERIOR

### Bethany Lutheran Church, Donalda, Alberta.

In the centre of one of the old Norwegian pioneer settlements, six miles north of Donalda, stands Bethany Lutheran Church, a testimony and an invitation to the kingdom of God in our midst. The church was begun in 1915. Last year an apse was added. This year the altar was built by Mr. K. Collin, a member of the congregation. The picture was painted by Mr. S. Daciuk, of Edberg. The above pictures were taken by Mr. Ingvald Kvinlog, Cameo, Sask., on a rainy day during the Camrose Circuit Meeting in June.



Rev. ERIK B. R. HAAVE  
Pastor of Bethany Congregation

### History of the Bethany Lutheran Congregation, Donalda, Alta.

Bethany Lutheran Congregation was organized at the home of Mr. Samuel Akland, on Sept. 6th, 1903. A constitution was adopted at that same meeting, temporary officers elected, and a committee charged with seeking a suitable church site. This first meeting was presided over by Rev. C. M. Nødtvedt, who was then serving this community.

The first regular annual meeting of the congregation was held at the home of B. J. Stolee's, on Mar. 30, 1904. The charter members, ten in number, were: Niels Eikeland and family, Ole N. Eikeland, Jacob T. Vikse and family, Jacob M. Stolee and family, Brynjulf J. Stolee and family, Torres T. Vikse and family, Samuel L. Akland and family, Jens Jerstad, Thor O. Eikeland, Haakon J. Stolee. Of these, only one, Brynjulf J. Stolee, remains a member of

the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to they light, and kings to the brightness of thy rising" (Isa. 60:1-3). Amen.

—A. K. H.

the congregation. Four have died, five have moved away.

Already by 1905, parochial school, for several weeks each year, had been started. Prayer meetings, and devotional meetings, conducted by the members, were regularly held. Services were held in the homes and in the Norbo School, which was then only two miles north-east of the present church. Interest in the work of the church at large was early visible, \$75 having been sent for the work of Missions and Charities in 1905.

In 1909 the congregation was incorporated under the laws of Alberta, and the deed for "Bethany Church Cemetery" obtained. The same year, the sum of \$1035 was subscribed by 12 members of the congregation in order to begin the building of a church. An amount was also obtained from the Church Extension Fund, so digging of the basement was begun in July. The first invitation for a circuit meeting was given in the same year.

The congregation had representatives at the meeting of the Alberta School Association in 1910, the purpose of which was to start a Lutheran College at Camrose. Many had the College really at heart, and contributed, at its outset as well as later, substantial gifts. Many prayers and many students, too, have gone forth from the congregation. Not a few of the young folks, including some from Hilde's, Vikse's, and Stolee's, have gone into full time service in the Lord's vineyard, as missionaries or pastors.

In 1913 the building of the church had come so far that it was usable for services. But on June 17th, 1914 it was not able to withstand a terrific wind. The church was left in ruins. Undaunted hearts and willing hands, however, worked so that by December, 1915, a new church was sufficiently ready to use as assembling place again.

When Rev. Klyve came for the second

time, 1913, the parish was made up of the Bawlf, Earling and Bethany congregations. With the coming of Rev. Tveit the parish boundaries were so changed that it included Bethany (Donalda), Edberg, and Bethany (Morris). A few years ago, the New Norway congregation also asked for service from the same pastor.

In 1910 the constitution was amended so as to give the women the right to vote.

Up until 1926 Norwegian had been the regular language for all services. Then, however, it was decided that every third service should be in English. Three or four years later English became the rule for all the services, in order to meet the demands of the younger members of the congregation.

Sunday School has been functioning ever since the congregation was organized. B. J. Stolee and Jacob Vikse were some of its first leaders. At present the enrolment is 44 children, with 8 teachers, besides a large and live Bible Class... Oscar Jerstad has now been superintendent for several years.

The ladies of the congregation were organized into a Ladies' Aid in 1903, even before the congregation was organized. Mrs. Jacob Vikse was its first president. It has now 18 members, with Mrs. Michael Stolee leading it. For many years now, the collections received at all meetings of the Ladies' Aid have been sent to the Mission work of the Church.

Young people's work was begun in the winter of 1911, Mr. O. A. Broughton being one of the leaders. He also conducted a Bible Class. At present the Luther League, organized with the Every-Member-Plan, has a membership of 55 working Leaguers, with Michael Stolee as president.

The Girls' Aid, also known now as the Lutheran Daughters of the Reformation, was organized in 1907 by Miss Amalia Stolee. This organization has 15 members who meet regularly every two weeks for work and building up in the faith.

During the forty years the congregation has existed, there have been 147 persons baptized, 125 confirmed, 31 buried, and 20 couples joined in holy wedlock.

By the grace of God, the small group of men and women who came together forty years ago to secure the orderly administration of the means of grace in their midst, has grown and prospered. For all this God alone shall have the glory. The above has been a review of some of the things that we as humans can see. The real, and spiritual results will not be fully known until the great day of the Lord.

On Sunday during the Camrose Circuit Meeting held at the church, June 18—20, the cornerstone of the church was laid, and the church dedicated. Officiating were: Rev. Iver Iversen Ph.D., Pres. of the Canada District, Rev. K. O. Kandal, Pres. of the Camrose Circuit, and the local pastor.

The following pastors have served the congregation: Rev. C. M. Nødtvedt — 1903-1907, Rev. O. N. T. Sorhus—1908, Rev. S. L. Klyve—1908-1911, Mr. Ole Mosby (acting pastor)—1912, Rev. S. L. Klyve—1913-1921, Rev. Thomas Knutson —1921, Rev. John Nilsen—1923-1924, Rev. Knute Lokensgaard (ordained here) —1924-1925, Rev. Tveit—1926-1929, and 1930-1938, Rev. J. O. Reitan 1939-1941. Rev. E. B. R. Haave began work in 1942.

The following is a list of the heads of families, which are members of the congregation, attending at present.

Alfred Anderson, Wilfred Anderson, Leonard Bergum, Knut Collin, Walter Edenloff, Theodore Hagen, Mrs. S. Hilde, Henry M. Johnson, Clifford Johnson, Joseph Johnson, Oscar Jerstad, Ellert Knudtson, Gordon Knudtson, Mrs. Arthur Lien, Brynjulf J. Stolee, Michael Stolee, Alfred J. Vikse, Conrad J. Vikse, John Vikse.

Besides these there are several associate families whom we are happy to have worship with us.

(By B.J.S. and E.B.R.H.)



## The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge, Ryley, Alta.

Business Manager: Josef B. Haave, Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave, Rose Valley, Sask.

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## A Sponsor's Prayer

Lord Jesus, Lover of children and Savior of my soul, bless me and the little one for whom I shall sponsor at baptism today. Make me worthy of this high trust and confidence. Praise be unto Thy Holy Name that Thou hast instituted the blessed sacrament of holy baptism also for the forgiveness of the sins of children and through the washing of regeneration dost claim them as Thine own and heirs of life everlasting. And today Thou dost privilege me to bring this child to Thee. Stir my soul to a realization of the great privileges and obligations of this hour. Make of me and keep me a good sponsor. Teach me frequently and fervently to pray for my godchild. Enable me at all times to give to my godchild the inspiration of a godly example. If the privileged burden should fall upon me through the death or negligence of the parents to rear this child in the nurture and the admonition of the Lord, then grant me grace and guidance in this noble task, knowing that the child is Thine and the task Thine and mine. Grant to me the joy one day of hearing this little one personally confess Thee before men and then be admitted into communicant membership with Thy Holy Church. Hear me, I pray Thee, for Thy Holy Name's sake. Amen.

## BROADCASTS

Lutheran Bible Hour sponsored by Luther Theological Seminary, Saskatoon, Sask., and Saskatchewan Lutheran Bible Institute, Outlook, Sask.

Time each Sunday: 9:00 a.m.  
600 Kc. CFQC

Lutheran Hour sponsored by Edmonton—Camrose Circuits.

Time each Sunday: 3:30 p.m.  
1260 Kc. CFRN

Lutheran Broadcast sponsored by Prince Albert Circuit.

Time each Sunday: 10:15 a.m.  
900 Kc. CKBI

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Some subscribers with part of their subscriptions left have moved and their new addresses are not available. Could any reader supply their new address and send it to the Business Manager it would be appreciated by both them and him.

John E. Johnson, 137 E Hastings St., Vancouver, B.C.

Magnhild Drageseth, Winnipeg.

Miss Olga Lee, formerly of Estevan.  
—Josef B. Haave.

## News From S. L. B. I

The opening service of the new school year was held the evening of October 20th in the school chapel, with Pastor J. R. Groettum of Moose Jaw as guest speaker. Speaking on the third chapter of Philipians, he brought a challenging message on "The Autobiography of a Lief." At this service were introduced the new members of the staff, Mr. and Mrs. G. Loken and Miss T. R. Sylte.

At present seventy students are in attendance. It has been necessary to turn away a number of worthy applicants.

The Book Store continues in operation, with Miss Marjorie Olson as student operator. This year there is a larger stock than ever before of Scripture text Christmas cards, sacred art calendars, plaques, devotional books, Christian fiction, and testaments. As before Bibles, hymnbooks, and Sunday School supplies are in stock. Customers are urged and requested to place their Christmas orders early.

## Rev. and Mrs. J. Selmer Stolee honored

On the afternoon of November 17th Mrs. J. S. Stolee saw a strange truck stop in front of the parsonage. While she was wondering if some agent was coming she noticed that the back yard was filling with people. A little later, when Pastor Stolee arrived home he was surprised to find the house filled with cheerful people from near and far — many having come even from South Star, 45 miles distant.

The local Ladies Aid President, Mrs. Alfred Berstad, announced a hymn, after which Miss Mildred Anderson led in devotion. Mrs. Edwin Aasen sang the hymn, "Under His Wings". Mrs. Lena Pederson, one of the older members of the congregation, was called upon to speak. She did not start speaking at once. Instead, several men left the room. (Then was revealed what had been in that strange truck.) First came in one large chair, then another, then a large Chesterfield. Then came the speech. Mrs. Pederson explained that the people had gathered to present Pastor and Mrs. Stolee with the Chesterfield suite. She also handed them a purse of money.

They responded with words of thanks for the lovely gifts and the kind wishes.

Lunch was served by the ladies. It was indeed a pleasant afternoon at the Carrot River Valley Parsonage.

## News from the Canada District

## OUR SCHOOLS.

Our schools all report a greatly increased attendance. Camrose has the largest attendance in its history, 140 high-school and commercial students. Outlook, which this year has again reintroduced high-school work reports 75 students, 60 high-school students and 15 Bible school students. Both schools have had to turn away applicants because of limited accommodations. It looks like the Christian Academy is not dead among us yet in spite of all doleful prophecies. Luther Seminary, Saskatoon, has 10 theological students and three taking pre-theological work at the University.

Rev. Raymond O. Olson of Claresholm, Alta., is at this writing a patient at the Royal Alexandra Hospital, Edmonton, where he has undergone a major operation. God grant him a speedy recovery.

Mrs. K. A. Knutson of Cabri, Sask., is reported to be poorly and is having a rest cure with relatives at St. Paul, Minn.

October 17 the Lunner Church near Southey, Sask., was dedicated; and Nov. 7 the Trinity Church at Torquay, Sask., was dedicated, both by the district president assisted by the pastors of the respective circuits. The two churches have recently been completed; and the two congregations now possess beautiful and attractive places of worship. The house erected to the honor and glory of God must be as beautiful as we can make it.

Reports come in telling about successful and well attended Centennial celebrations in the circuits. The district president was able to assist at four of such circuits observances.

Workers are busy trying to complete the Centennial thankoffering in our district. Our Centennial is a great occasion for thanksgiving to almighty God for His manifold grace to our Church and to our people. All individuals and organizations in our Church should be confronted with an opportunity to partake in our thankoffering.

The Penzance, Sask., Ladies Aid is probably the smallest ladies aid in our district. It has exactly two members. This society recently sent in \$10.00 to the Centennial thankoffering.

Rev. A. M. Vinge of Ryley, Alta., has accepted the call extended to him by the Camrose Lutheran Congregation and Camrose College.  
—I. I.

## Parish Education

The District Committee on Parish Education sent out a questionnaire to ascertain what amount of Sunday School and Parochial school work is being done in the district. This material is to be compiled so as to present a picture of the work done throughout the district.

The response has been fine. There are a few pastors who have not returned the questionnaire. We appeal to all pastors to comply with the request for information.

## Keep Your Speech Clean

BY LEHMAN WENDELL  
Minneapolis, Minn.

There was a time, not so many decades ago, when profanity was barred from our better-class magazines. Today that commendable policy no longer prevails. Not only is profanity rife in the pulp magazines, but we find it in such high-grade publications as the *Atlantic Monthly*, *Harpers*, the *Reader's Digest*, and other magazines of equal standing. One can only deplore such a tendency.

Profanity should have no place in the vocabulary of a cultured man. The English language contains approximately 250,000 words. An educated man has a vocabulary of from 3,000 to 4,000 words, though he understands perhaps as many as 6,000. Surely with such a wealth of words at his command, he should not have to descend to the level of a stevedore in his mode of speech. The man who resorts to profanity may consider himself smart and a real he-man, but he merely reveals a profound paucity of mind and a unrefined mentality.

It is a sad commentary on our Christian homes and on the teachings of the Church that profanity has crept in among its members. We know of men within our own Lutheran Church who curse like troopers during the week, men who have even served as trustees and who sit piously in their pews and listen to their pastor on a Sunday morning. They seem to have forgotten that when they prepared themselves for confirmation they were taught that it is wrong to take the name of the Lord their God in vain.

Profanity is habit-forming, like strong drink; once the habit has been formed, it can be gotten rid of only by great effort. There are times and occasions when no man wants to resort to profanity, and yet if he has become accustomed to it, he finds it almost impossible to rid his speech of it. The best policy to follow is never to allow profanity to creep into one's vocabulary, but always to use one's speech in its God-given purity.

Speech is like a garden. You take a great deal of pride in your flower garden. You spend hours and hours every week pulling up the weeds, for you know that if you allow them to thrive, they will rob the flowers of their nourishment and lessen their beauty. Is not your garden of speech infinitely more important than your garden of flowers? Surely, it deserves to be kept free from everything that will mar its beauty.

Lutheran Companion.

Christ's Kingdom is not in the political realm. He does not use cannon and bombs and poison for His conquests. His power is revealed in the Gospel, proclaimed with love and persuasion. His Kingdom is advanced when disciples reveal His Spirit and power in their lives.

—Selected.

## Et godt ord.

"Du er en kjær liten kone, og jeg vet ikke, hvorledes jeg kunde berge mig uten dig," sa han, idet han om morgenen gik til sit arbeide. Hun glemte husarbeidets strev og møy og nynet en sang, mens hun gik og ordnet i huset efter frokosten; og da hun feiet trappen, sang hun saa høit, at nabokonen hørte det, og hun begyndte ogsaa at synge. Saaledes spredtes der tilfredshet fra hjerte til hjerte, bare fordi manden hadde talt et lite anerkjendende ord til sin hustru.

Anerkjendende ord er som smaa engle. Send dem ut.

Et venligt ord kan gjøre en rift i skyen, der omhyller et hjerte og sender en lysstraale derind.

Et venligt haandtryk kan frelse en sjel fra fortvilelse.

Et venligt smil kan stanse taaren i øiet. De er smaa engle. Send dem ut.

Dersom tjenestepiken gjør sit arbeide vel, saa si at det er vel gjort. Dersom barnet i skolen gjør sine saker godt, saa vær ikke bange for at gi det et anerkjendende ord. Det opmuntrer til forøket anstrengelse. Dersom presten har holdt en god preken, saa kan du gjerne si ham det. Han blir ikke hovmodig for det.

Ven ikke, til mor er lagt i graven, før du uttaler din tak til hende, for hvad hun har været for dig.

Si hende det nu, medens hun lever. Naar hun er borte, behøver hun ingen opmuntring fra dig.

Hvorfor er det saa meget vanskeligere at tale et anerkjendende ord til den levende, end at tale vel om ham, naar han er død?

Anerkjendende ord skader ikke; tvertimot, de er lig Noas due; de vil vende tilbage ved aftenstid og bringe med sig friske oljebåde.

## Ta dig tid —

til hver morgen at be Gud bevare dig fra det onde og benytte dig til sin ære under dages løp;

til at lese noen vers av Guds ord hver morgen;

til at være fornøjet, — et tilfreds smil og et kvikt ord vil falde som en solstraale paa de hjerter som du omgaes;

til at være høflig, — et venlig: "Tak!", "Om De ønsker!" eller "Undskyld!" er inge fornedrelse av ens værdighet;

til at være taalmodig med børn; taalmodighet og venlighet vil aapne en vei for god indflydelse over nesten hvilket som helst barn;

til at være omtensksom overfor de gamle; respekter de graa haar, selv om de kroner en tiggers hode;

til at tenke paa noe andet end fornøielse, klær og forfengelighet; at forgude legemet paa bekostning av forsømmelighet med og forkrøpling av sjelen er en stor feil;

til at velge din omgangskrets med omhu; der er andre og høiere hensyn at ta end til det ytre utseende, naar der skal velges venner;

til at tenke dig om, før du sier det ord eller skriver det brev, som vil saare en andens følelser;

til at gjøre de smaa ting; vær ikke saa optat med tanken paa at utrette noe stort, at de smaa plikter overses og lates ugjorte;

til at avslutte dagen med bøn og takke Gud for hans naade, og anbetro dig i hans varetækt for natten;

til — fremfor alt — at være en Guds mand eller kvinde; spild ikke de bedste aar av dit liv i satans tjeneste for saa tilsidst at tilby Gud en værdiløs alderdom.

## Tal, Herre!

Aa omvende sig bestaar egentlig i at hjertet begynner aa be som den unge Samuel: "Herre tal! din tjener hører."

Og det aa være omvendt, aa være et Guds barn, bestaar ogsaa egentlig i dette aa ta imot Guds ord, aa fortsette hver dag aa be: "Herre tal! din tjener hører. Si mig alt det jeg maa høre om mine synder! Og tal saa jeg hører!" —O. Hallesby.

Gaa ikke i rette med Gud naar han byr dig at forlate det som efter din mening synes at være det riktigste. For husk, ikke et eneste øieblik av dit liv er overladt tilfeldet. Det uundgaelige er netop den vei Herren har valgt, og at vandre den vei med ham blir dit livs store lykke.



## The Norwegian Seamen's Church

408 St. James St. West,  
MONTREAL, QUE.

October 1943.

To The Friends of  
The Seamen's Church.

Thanks to good help from friends of the church, our work has been carried on also this year.

All our daily work toward comfort and help to sailors and others is done by voluntary support. We should thus like to mention that a gift for \$235.00 from friends in Western Canada, this year has made it possible to do more for our sailors in hospitals than ever before.

On the other hand it is a fact that help is still needed, if the work shall go on.

It is therefore necessary also this year to raise some money for the coming year.

As usual we will arrange a bazaar, from the 18th to the 25th of November.

Last year we sent out tickets for sale. This year tickets will only be sold at the tables. We hope that they who are able to do so, will visit the bazaar, and that they who are living too far away indeed will be interested enough in the work to find some other way for their support.

The arrangement is planned as a combined campaign for the church and for christmas gifts to sailors. What may come in, will be used only for these purposes. In this city we have not got many sailors now. But with your help, we will be able to reach even those who do not come here, but will have their christmas on the oceans, not to forget those in hospitals.

So much has been said about the work of the sailors, that it is not necessary to repeat it here. Neither is it necessary to mention the value of the Seamen's Churches for those who know of the work through 80 years.

Permit me only to quote one of our recent visitors: "What should we do, if we did not have this place to come to."

May they always have this place open. May the church be able to reach beyond her walls, reaching a helping hand to those who can not come here.

*Your help will make this possible.*

We invite you to visit our bazaar. We invite you to help toward its success with a gift, or by buying tickets at the tables.

And you, who are living further away, we invite to help in the way you find best, with financial support, with a christmas gift or whatever you may give for the purpose.

We pray in The Lords Prayer, that Gods Kingdom may come. Strongest will our prayer be, if we in our work bring the cause of the Kingdom forward, where and when we meet it. Then the Kingdom will be strong among us.

We thank you heartily for all help which may come in.

Berge Overland,  
Seamen's pastor.

## Lesson for Gossips

A Guest said recently upon leaving: "I like to come here. It's the one place I can say anything I want to, knowing it won't go farther." The compliment should really have gone to my mother.

One day, when I was about 8, I was playing beside an open window while Mrs. Brown confided to my mother a serious problem concerning her son. When Mrs. Brown had gone, my mother, realizing I had heard everything, said:

"If Mrs. Brown had left her purse here today, would we give it to anyone else?" "Of course not," I replied.

Mother continued: "Mrs. Brown left something more precious than her pocket-book today. She left a story that could make many people unhappy. That story is not ours to give to anyone. It is still hers, even though she left it here. So we shall not give it to anyone. Do you understand?"

I did. And I have understood ever since that a confidence or a bit of careless gossip which a friend has left at my house is his—not mine to give to anyone.

—Constance Cameron.

Christians have left no stone unturned to show their growing interest in the material, as well as the spiritual, welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifice to heal the wounded and to succor the distressed.

—Chiang Kai-Shek.

Definition of rationing: Less and less of more and more oftener and oftener.

The Lutheran Companion.

## LUTHER LEAGUERS LIVE!

The people of Israel were told in the book of Exodus that they must not touch Mount Sinai or the border of it, or they would surely be put to death. This is a great contrast to the account in the Gospel of Luke where a woman came from behind and touched the border of Christ's garment and was made whole. The law condemns to death, but Jesus alone gives life. He touched the deaf, the blind, and the lame, and they were made whole. He touched the dead and they lived again. The touch of Jesus brought life. *The purpose of our Luther League is to keep our Christian young people in touch with Jesus Christ and to bring others into touch with Him.* This is life.

One question asked so frequently by Luther League officers and leaders is: "How can we get more life, power, and activity into our Luther League work?" I am reminded of the story of an old clock that stood in a public hallway. It was like many Luther Leagues. It never functioned as it should. It was always either slow or fast. One day a jester hung this sign across the face of the clock: "Do not blame my hands. The trouble lies deeper." So often we blame the outward mechanics of our Luther League organization. But oftentimes the trouble lies deeper. It lies with us as officers, committee members, leaders. Are we as leaders in our Luther League in close touch with Jesus Christ? How can our organization bring others into touch with Christ if we as leaders are not in close fellowship with Him?

Oftentimes we have no real spiritual power in our Luther League work because we are too busy for daily communion with God in His Word and in prayer. Satan wants to make us so busy even with worthwhile things that we have not time for daily Bible reading. We can not find spiritual power on the run. We must take time to be still before Him. There is no substitute for the prayer closet. It is the vestibule to a strong, active, living Luther League. Every Luther League officer and committee member must take very conscientiously the Pocket Testament pledge to carry and use diligently the New Testament every day. The blind can not lead the blind. How can we inspire anyone else to be happy in Christ if we know not this happiness ourselves? *If we as leaders have not accepted the Christ of the Cross as our personal Savior and pledged our allegiance to live for Him, how can we expect to be a blessing in the work of our Luther League?* In explanation of Henry Drummond's power as an evangelist among university undergraduates, it was said of him—"He was more at home with Jesus Christ than with anyone else." In explanation of a strong Luther League, it must be said of the officers and leaders, "They are living in close touch with Jesus Christ, their Savior, daily in His Word."

Sometimes we pull our Luther League down to the level of any secular organization. Your Luther League is different from your literary society. It is holy. It is a part of Christ's Church. Whenever you touch the Church of Jesus Christ, you are touching holy ground. Occasionally we find young people who make a play thing out of their Luther League. This is very dangerous. Things that are holy must have our deepest reverence, devotion, and respect. We must approach our Luther League with reverence, with prayer. It is Christ's Luther League. You and I have the privilege of being His partners in the work. Your election to the presidency or to any other office or even the smallest committee assignment is a call from God to serve in His Church. With that call, He promises grace, strength, and wisdom to do the work. Too often we try to operate our Luther League with human power. This can not be done. It must be connected with the dynamo of heaven. Would we ever shake our heads in hopeless despair as if our Luther League work is doomed to failure if we realized it is Christ's work and it is simply our privilege to be instruments in His hand? Our work in the Luther League is not to earn the merits of God, but as an appreciation to Him for salvation full and free in Christ. If you are tempted to grumble and think the Luther League is taking too much of your time and effort, look into the face of Jesus who suffered and died for you without complaint. If you are tempted to complain because Luther League work is too difficult, look at your Savior who endured even the shame of the Cross willingly for your salvation. Luther League work would generate new power, zeal and activity in every congregation if all of us had a new vision of the Christ of the Word.

Daily we should thank Him for the undeserved privilege of being used by Him in the greatest and most sacred work on earth, to bring young people in to touch with Him.

Every Luther League program must pulsate with the life of the living Lord. The topics as outlined for you in our "Better Leagues" magazine are Bible-centered. There is wealth of material on one topic listed under headings of Senior Topics, Junior Topics, and Speakers' Library. It is well to vary your programs. Having a guest speaker at every program is not doing Luther League work. Young people themselves should be given the privilege of preparing and delivering topics and taking part in free discussion. Occasionally, however, it is stimulating to have a guest speaker, exchange programs with some other League, present a Biblical drama, or have an inspirational song service.

Many of our Leaguers are very young and inexperienced. They need assistance in preparing the topic. Some hesitate to accept an assignment because they have never done it before. In this respect, advisers can be of tremendous help. Personally I believe the lack of capable advisers is one of the great weaknesses of our youth work. Every local Luther League should have five advisers that meet regularly with the pastor and officers to carefully outline plans and procedures. If these advisers are not available, they should be trained. Older people in our congregations will respond to this urgent need if it is put to them squarely. The Every Member Plan has given new life and activity to many Leagues. I recommend it to you very highly. Adapt it to fit your local situation. Detailed information is available at your Luther League office. The Every Member Plan offers an excellent structure through which your League can more effectively bring young people into touch with Christ. Programs should be planned far in advance. We get out of something very much in proportion to what we put into it. *A Luther League will not run by itself. It takes energy, time, effort, and much prayer.* We need to realize this, in all the activities of our church program.

When asked to present a topic or sing a solo at some meeting, some respond with a manufactured excuse, a painful look, or a disgusting alibi. Would this ever be true if we realized fully the possibility of that topic, that song? *That topic you present from the Word of God at your Luther League meeting may make a difference in heaven.* Because you sang that solo Sunday evening, another soul may be at home with God for eternity. That is the tremendous possibility of what we are doing. That word we speak or sing is dynamic. It is the power of God unto salvation. One man said to me a few years ago, "I found Christ when I listened to two Junior Luther Leaguers sing a hymn." What a thrill to be used by God to bring a soul into touch with Christ! What a thrill to be used to keep young people in touch with Him! What a thrill to take part in a Luther League program! It is life!

Our Luther League must make all our young people feel that Christ and His Church really want them. Secure a list from your pastor of all the young people confirmed in your church the last five years. Secure youth survey cards (free in any quantity you desire) from your Luther League office and have your Leaguers contact all these young people and secure the information for each card. A final check on these cards and comparing them with your Luther League membership list, your Bible Class enrolment, your LDR, your choir, will give you a list of prospects. These young people should be reached by personal invitations to Luther League, by letters, by telephone calls, by cards. The day is past when it is enough just to make announcements in Church of coming Luther League meetings. Newspaper articles, special posters, and announcements in church bulletins are essential, but nothing can take the place of personal contact with those who are careless and indifferent toward our Luther League work. We need more confidence in God's power to change the attitude of hearts toward Him and His Church. We sin because we are so quick to label a prospect as hopeless for the Kingdom. We give an excuse that we have invited them once or twice and they do not come anyway. Even if they have not responded after ten invitations, *we must not give up.* We should pray more than ever. With tact, love and kindness, we should continue to show our deep interest in them. Our enthusiasm for our Luther League can be contagious. Oftentimes we can not expect others to become interested

because we who are leaders show so little enthusiasm. In seeking prospects for our Luther League, we should show the enthusiastic zeal of a salesman for his product, an insurance agent for his prospect, or a high school student for his basketball team. We have the greatest business on earth. There is no higher privilege in the world than to invite a soul to come to Christ. The highest good we can do for any friend is to bring him into touch with Jesus Christ. As Luther Leaguers we must confess with Paul, "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth."

Social meetings have a great place in our Luther League program. I challenge anyone to produce a more genuine picture of a real good time than a group of Christian Leaguers in fellowship and fun. The Luther League should radiate with the warmth of Christ-centered happiness that appeals and draws social-minded Christian young people together. Socials should be well-planned. In the Name of Christ, and in His Spirit, young people can play and have fun. Social meetings should begin with a devotional service. A farmer's heart was gripped as he heard about forty Leaguers on a hay rack party singing hymns that echoed through the countryside. Campfire meetings, sleigh rides, sun-rise services—add much enjoyment and inspiration. Bob was visiting at a Luther League social meeting and had a wonderful time. Walking home he said: "That was a wonderful group—sure some swell kids there. I shall never forget that closing service, the way they sang those hymns and so many of them took part in prayer. I have been missing something in my life." A Luther League social may also be used to bring others into touch with Christ.

Young people love action. There is more to Luther League work than just to come and listen to programs. The Luther League must present the organizational set-up through which the Leaguers can be busy for Christ. The Every Member Plan affords excellent opportunity for activity in the League (consult charts available at Luther League office.) The Luther League must direct the energy of our youth into the channels of the local congregation. Membership in the Luther League must mean more consecrated and able membership in the local congregation. A Leaguer is faithful in church attendance, at the Lord's table, in Sunday School, and other activities of the church. A Leaguer also must show by his financial support of the church and its program of missions that he is in touch with Jesus Christ, the Head of the Church. Our Luther League must be the training ground for informed, active, consecrated Church members.

Luther Leaguers should be the pastor's best helpers. Our pastors need the prayers and enthusiastic help of all people in the congregation, but young people have an abundance of energy, vision, and ambition. Nothing can inspire your pastor quite as much as if you Leaguers tell him that you are praying for him daily and if you volunteer your assistance to him in his busy ministry. Perhaps he is in great need of stenographic work. A few hours at the typewriter may mean that more letters can go out to the armed forces and church prospects. Perhaps some church information should be distributed to unchurched homes in your community. Many Leaguers have found a great thrill in calling on prospects for the Sunday School and seeing the fruit of having children brought into touch with Jesus Christ. Other Leaguers call personally at the homes of all Sunday School children who have been absent two consecutive times from classes. The distribution of Christian tracts and these personal visits have brought entire families to the church.

We keep in touch with Christ in His Word. That Word must also change the lives of people. The Pocket Testament League has all the possibilities for a powerful program of evangelism. Every local League should have a Pocket Testament Secretary and a systematic approach should be made to all young people to make it the habit of their lives to carry their New Testament and read at least a chapter daily. A fifteen-minute Bible Study at the beginning of a League meeting, the sharing of verses during the opening devotions, using the Bibles during topic presentations and the discussion which follows, frequent reference to the work of the Pocket Testament program or banquet at least once a year will do much to make your League more dynamic and powerful for Christ. Our Lutheran Church is the church of the open Bible. Our Luther Leagues (Please turn to Luther League Page)



## Why We Cannot Hold The Doctrine of Eternal Security

S. J. Rude

Wherever we come we meet with the insidious doctrine of eternal security. In approaching this subject we would ask you to please read Gal. 5:1-12, and pay strict attention to verse 4 and 5. When we stated in our heading that we cannot hold the doctrine of eternal security we do not mean thereby that we do not believe that we can be eternally saved. All true believers or true Christians will be eternally saved! But when we speak of eternal security we meant the teaching which holds that when one once become the child of God he can never be lost, even if he should fall into sin and become an ungodly person later in life. That people can be Christians and still hold this view we do not deny, but what a dangerous view to have on clear Bible teaching! We have met and dealt with many cases of this type. Some of these folks, though I believe they were Christians, have been a real problem. That they can permit themselves certain so-called liberties and still claim to be God's children is difficult for us to understand.

Because of the fact that so many of our people are led astray on this point I feel that we need to give our people the true and Scriptural teaching concerning this doctrine that they may not fall for this error. We have the testimony at hand from people who had been misled and regained, and they bear strong witness to the fact that this doctrine had a deadening effect upon the soul, because they were led into false security. It would do us good to read carefully the fourth chapter of Galatians and see what bearing it has upon just this type of false security! Let us in the first place look at some of the views held by those who believe that it is impossible to fall from grace. It may be clearer if we seek to enumerate some of them:

1) They hold that one who is born again can never cease to be God's child. Of course this sounds fine. They say, "Being born we cannot be unborn." And "The son is a son regardless of what he may do." But let us ask, "Can he not choose to leave the father's house and forfeit the home protection, comfort and blessing?" Because of his wayward life he may be disowned by the family! What about the prodigal? They claim he never ceased to be a son, and that he came back again. But the Bible tells us plainly that he went away, was lost and dead. (Luke 15:24.)

2) Then they set forth that when we are born again we become partakers of divine nature, and anyone possessing divine nature cannot perish. But Adam had divine nature. Did he not lose it? He was created in the image of God. He lost it. If he could, surely it is possible for us to lose it.

3) Then they claim that the believer cannot forfeit eternal life. True. But can we not throw it away? It is a gift, and a gift may be misused and wasted. To have this gift we must choose to receive it into our hearts. Some of you older folks may have viewed yourselves in that little book called "Troens speil" (The Mirror of Faith, by Rosenius) That gives us something to think about. These eternal security teachers should secure that book and study it. How they can get by with these views of theirs is of course explained by the fact that such plain passages as Gal. 5 contain are omitted. Here Paul writes to those who had begun in the Spirit, but now wanted to be justified by keeping the law. They were separated from Christ, they had "fallen from grace." Anyone can understand the meaning of this. If we have fallen from something we must have had it! Of course they seek to get by by claiming that these 'fallen' people were all hypocrites or pretenders who later began to serve sin. But what does these pictures and passages show if not the danger of falling from grace?

4) Then they also hold that the believer cannot lose the Holy Spirit. But does not Psalms plainly indicate that David had lost the Spirit? Would not Solomon and Peter also fall into this class? What does it mean when the Scriptures state that we are not to grieve the Holy Spirit? Is not the whole epistle of Hebrews written to people who were both in danger of falling away and had done so? Be sure to read Heb. 5:11 to 6:8 in this connection.

5) Then they teach that "the believer is saved by grace and not by works, therefore they cannot become unfit for heaven!" Of course they say that those who do not believe in eternal security believe that they

are saved by service and obedience. This must be ignorance, for we do not trust in works for salvation. Luther's stand was just the opposite. So is ours.

6) Then, "If sinning unfits the believer for heaven none would ever get there, for we all sin." Yes, but repentance and faith is a daily experience for a Christian. Even if we sin we have forgiveness for our sins. (1 John 1:9) They claim that we can backslide, but not perish. But God says, "He that endureth to the end shall be saved." (Matt. 24:13). What about those who do not endure to the end? It is plain that they perish according to these words of Christ.

7) Then they hold that "God would not be true to His promises if it was possible for a soul to fall away from grace." Let us turn to John 3:36. Is it not plain that if anyone becomes an unbeliever he forfeits eternal life? His promise is, "Be ye faithful unto death and I will give thee the crown of life." Rev. 2:10. The very fact of believing that it is possible to fall from grace has caused countless thousands to be watchful lest they should fall into a life of continual sin and be eternally lost!

They also present many other ideas to prove their eternal security doctrine, like the plan of salvation would then be overthrown; if not the power of God is limited, etc. But God does not force anyone to remain as a saved person. It is stated that God shut Noah into the Ark. But Noah opened the window for the raven to get out, was it more difficult for him to get out if he wanted to? They also state that them Christ's intercession would have no power, and that then we could have no assurance, etc etc. We have heard some thirty reasons advanced in favor of the eternal security teaching, but as it appears to us, not one of them really 'hold water'.

But now very briefly we shall point to some Bible passages which shows us where in real true security consists: Look at 1 Peter 1:5. Here we are told that it is through faith that we are kept. If we cease to believe we are no longer kept, otherwise why is faith necessary? Again Matt. 24:22: "He that endureth to THE END shall be saved." This same truth is stressed in Matt. 24:11-13. And also Gal. 4:9-11. Is it not clear that if we shall be eternally saved it is necessary to remain in Christ? In John 10:27, 28 we are told that it is the one who hears His voice and follow Christ who shall never perish. Not once heard and once followed, but unto the end! Again in Rev. 2:10 we are told to be faithful unto death that we may gain the crown of life! 1 Tim. 1:19, 20 tells us that it is possible to suffer shipwreck concerning the faith. If we shall reach our harbor (heaven) our ship must be in order. The sails must be hoist!

All the foregoing passages calls for self-examination and guards against false security. In Christ we have eternal security! John 5:24; 10:27, 28. And above all be sure to read Romans 8:35-39. If this was the emphasis the eternal security teachers stressed we would not have been at variance with them. Our security lies in abiding in Christ. "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul.

## Current History and News from Cabri Parish

### Confirmation Service

In June there were two confirmation services in the Parish. In Scandia Church (4 miles east of Cabri) four young people were confirmed. We were blessed with a good rain the night before and during the day which made the gumbo roads heavy. All the young confirmands were there as well as many friends.

In Bethany Church (4 miles north of Hazlet) eleven young people were confirmed. The church was filled. The offering which was laid on the altar was given to the parsonage fund.

### Golden Wedding

On Thursday August 12th Mr. and Mrs. Peter Anderson of Pennant celebrated their 50 wedding anniversary. Friends gathered in the evening to bring them their best wishes. Supper was served by the friends. The pastor brought them a message from God's Word and on behalf of the friends presented the honored couple with a purse of money. Mr. and Mrs. Anderson were charter members of Trinity Congregation and have been active members ever since. Mr. Anderson has been treasurer of the congregation for many years.

The same evening a granddaughter, Irene Hannah Johnson, was baptized on her 1st birthday.

It was a three-fold celebration — a golden wedding, a birthday, and a baptism.

### Parish Picnics.

On Sunday August 15th a parish picnic was held in Aslakson's grove ¾ mile south of Trinity Church. At 11 a.m. Divine Worship was conducted in Trinity Church. Miss Myrtle Paulson of St. Paul, Minnesota and Mrs. Myrtle Jensen of Verlo, Saskatchewan sang a duet. In the afternoon an outdoor program was held in the grove. Miss Paulson and Mrs. Jensen sang two duets. Miss Clara and Agnes Bue of Cabri sang two duets. Miss Paulson, Mrs. Jensen and Mrs. K. A. Knutson sang a trio. There were songs by the audience. The pastor conducted Bible study.

On Sunday, August 29th the Bethany Congregation held a picnic at Dr. Hart's Park by Antelope Lake. Divine Worship was held in the afternoon and a Luther League program in the afternoon.

At both picnics a collection for the parsonage fund was received. The weather on both Sundays was ideal for outdoor programs.

### Rev. Sigmund Bue of Macoun, speaks.

On Sunday, September 19th, Rev. Bue spoke at a Mission Festival in Scandia Church his home congregation. A large crowd was present to hear a son of the congregation bring a challenging and inspiring message. A substantial offering was laid on the altar for the Synodical Budget. The choir sang and Rev. and Mrs. Bue sang a duet.

In the afternoon Rev. Bue spoke at a Parish Luther League Rally in St. John's Church (1 mile north of Fosterton). He brought another inspiring message. Rev. and Mrs. Bue sang two duets one of which was in Norwegian. The St. John's girls chorus sang two numbers. The offering was divided between the Parish Luther League Library and the "Youth for Christ" project.

### Lutheran Voice for Men in Armed Forces.

The Luther Leagues of the parish paid for 50 subscriptions to Lutheran Voice which will be inclosed with the Luther League Monthly News Letter.

### Mrs. George Hendrickson of Tofield speaks

On Sunday, September 19th, Mrs. Hendrickson spoke at Scandia, St. John's, and Trinity Churches. On the following she told about the work of the W.M.F. at a Ladies Aid Rally in the Pastor's home in Cabri. Mrs. Hendrickson is president of the Canadian Women's Missionary Federation. Rev. M. B. Odland of Swift Current brought two members of that Aid to the meeting. The messages were interesting.

## "Speak, Lord"

"Jesus—saith unto him, Follow Me. And he arose and followed him."  
"Never man spake like this man."

Speak to us, Lord, until our hearts are melted  
To share in Thy compassion for the lost;  
Till our souls throb with burning intercession  
That they shall know Thy Name, whate'er the cost.

Speak to us Lord, till, shamed by Thy great giving,  
Our hands unclasp to set our treasures free;  
Our wills, our love, our dear ones, our possessions,  
All gladly yielded, Lord to Thee.

Speak, Lord, that lives still spent in ease and pleasure  
May pause to hear the lost world's crying need,  
Till rising up in utter self-surrender  
They may go forth some hungry hearts to feed.

Speak, Thou Thyself, for only as Thou speakest  
Shall love be stirred into vehement flame,  
Higher than thought and deeper than emotion  
Must be call of those who preach Thy Name.

Speak, Lord, that those who gladly have obeyed Thee  
May feel afresh the urge that drove them forth,  
And yielded themselves anew to loyal service,  
That lips and lives may tell Thy matchless worth.

—I. M. Fordham.

## What Do You Call Your Pastor?

## "REVERNER?"

By Geo. W. Wahlin  
Pastor at Council Bluffs, Iowa

Who receives a greater variety of titles and prefixes than the clergyman? Not only at different occasions, but in one single address is he listed with several terms until the speaker thinks he or she has struck the proper term.

"Doctor" is used with possibly the greatest feeling of guilt on the part of the minister than any other title; and, as some one has said, "The chief argument for a theological student's getting a Ph.D. while in college is that it will save him lifelong embarrassment in handing back the 'doctor' or feeling that he ought to." Here we may agree with a certain professor, that it seems anomalous that, after three years of graduate work, the theological student should receive only another bachelor's degree, while the young lawyer may claim his J. D.

Take the example of two college classmates. One receives his Ph.D. for the same amount of work for which the other gets only a B.D. The only difference is that the first one perhaps has written a thesis on "The Use of the Comma in the Punctuation of Medieval Islandic Literature" or some similarly remote subject of alleged research, while the other pursues more practical studies. But it is not the purpose here of advocating the granting of a doctor's degree; the important thing is to be a "doctor," that is, a learned man, whether the diploma is inscribed with that title or not.

## Lutherans Have Highest Standards

Lutherans, above all, should know how to address their clergy correctly. Of the leading denominations we have these figures on the number of clergymen who have not completed college and seminary: Presbyterian 31 per cent, Episcopal 38 per cent, Congregational 48 per cent, Northern Baptist 64 per cent, Methodist 75 per cent. The Lutheran Church has only 18 per cent of her pastors below the standard. She is looked upon as an intellectual body, and should, at least, know how to address her shepherds.

The word "Reverend", with its abbreviation "Rev." is an adjective, not a noun. It can not properly be used like the nouns Pastor, Bishop, Father, Doctor, President, Professor, Parson, Rabbi, etc. Whatever a minister is called, he should never be called "Reverend." As A. W. Palmer writes, "It is a widely prevalent barbarism which all friends of good English should suppress."

H. W. Fowler speaks about this mistake in his book, *A Dictionary of Modern English Usage*, and calls it "illiteracies" (like Rev. Smith, instead of Rev. J. Smith or the Rev. Mr. Smith). He continues, "The use of this prefix requires the person's Christian surname or initial, not his surname alone."

## A Magazine with a Blue Pencil

Harper's Magazine sometime ago came out with this comment: "With regard to the use of Reverend or Rev. before a surname, as i 'Rev. Jones,' or 'The Rev. Jones,' to fail to know that the proper form is 'Rev. Mr. Jones,' or 'Rev. Dr. Jones,' or 'The Rev. Mr. Jones,' is the literary equivalent of eating peas with the knife, although if a given name precedes the surname one properly writes, 'Rev. John Jones,' or 'The Rev. John Jones.' Doubtless there are others in the provinces who believe that 'Rev. Jones' is permissible; but that will not be used in Harper's so long as there is a blue pencil left in the office.

Thus one can no more say "Rev. Smith" or "Rev. Jones" than "good Smith" or "good Jones." One has to say "good John Smith" or "the good Mr. Jones."

"Father" of the Catholics, "Rabbi" of the Jews, and "Pastor" of the Lutherans serve admirably in addressing their clergy. It has been suggested that the "parson" of old be revived as a most appropriate title for our spiritual guides. But never, no never, let it be "Reverner", which is not even a word, and, last of all, may it never degenerate into "Revenue"!

Lutheran Companion.

The world is my parish.—Wesley.

What are Christians put into the world for except to do the impossible in the strength of God?—General S. C. Armstrong.



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba,

Andet Nr. i November, 1943

## 1. Søndag i Advent.

### JESUS VAAR KONGE

Matt. 21, 1—9.

Av biskop Bjønness-Jacobsen.

Mannens vilje er hans himmerike, er det sagt. Vi vil raa oss selv, følge vaar egen tanke og vilje. Da mener vi at vaart liv skal lykkes vel, og vi skal bli lykkelige.

Saaledes tenkte ogsaa den fortapte sønn. Han hadde det godt hjemme hos far. Men der maatte fars vilje raa, og det trivedes han ikke ved. Nei, bort fra far maatte han, ut i verden, saa han kunde følge sin egen vilje. Da skulde livet bli rikt og lykkelig.

Men det blev anderledes. Han fulgte sin egen vilje, og blev fattig og ulykkelig. Hans vilje blev ikke hans himmerike, men hans store ulykke.

Vi mennesker er ikke som solen, som beror paa sig selv, og har lys og kraft i sig selv. Vi er som den jord vi er tatt av og lever paa. Den er festet til solen, dens bane styres av solen, og fra solen faar den lys og liv.

Saaledes maa vi være bundet til og styrt av en annen. Og vi maa faa lys og liv fra en annen. Ellers blir vi som villfarende stjerner, som farer maalløst om, og "for hvem mørkets natt er rede til evig tid".

Og den som vi maa festes til, forat vaart livsløp kan bli sikret, og vi kan ha lys og liv, det er Jesus Kristus. Han maa være vaar konge, som leder oss og gir oss alle ting for vaart liv.

Vi gaar idag inn i et nytt kirkeaar, og paa det nye aars første dag møter vi evangeliet om Jesus som vaar konge. Et naadens aar vil Jesus bringe oss. Han vil lede oss paa livets vei. Og som vaar omsorgsfulle konge vil han hegne om oss og gi oss liv og overflod i det kommende aar.

Jeg haaper at alle de som leser dette, kan prise vaar Frelser for hans naade og omsorg i det svunne kirkeaar. Men samtidig maa vi nok alle bekjenne vaar synd, at vi langt fra har mottatt og nyttet hans naade, hans gaver og hans veiledning, som vi skulde.

Men trofast lar vaar Frelser oss faa begynne et nytt naadens aar i vaar kirke med ord og sakrament, med aapen adgang inn til vaar himmelske far i Jesu navn.

Saa vil vi ikke bare hylde vaar naadige konge som folket ved hans inntog i Jerusaleem. Men vi ber ham paa denne kirkearets første dag, at han vil gi oss sine kongelige gaver, naade, glede og fred, og at han vil ta makten hos oss, saa vaar livsvei kan bli rett og fast.

Og vi ber vaar Frelser, at han hjelpe oss mot all selvraadighet, saa vi kan nyte hans rikes goder i hans kirke paa jord.

Og vi ber for vaar kirke, at den maa bli velsignet med hans aand, saa den kan være en sann kristen kirke til frelse for sjelene, og til velsignelse for vaart folk. Amen.

### Gaa hen og gjør likesaa.

Da Cyrus Hamlin, som senere blev missionær blandt tyrkerne, var en liten gut, gav hans mor ham en dag 7 cents i anledning av en fest, som blev avholdt i byen. For pengene fik han lov til kjøpe honningkaker og andre søte saker til sig selv. "Og maaske du saa, Cyrus," sa moren, "ved denne leilighet ogsaa vil legge 1 eller 2 cents i missionærenes bøsse." Da gutten nu begav sig paa vei gjennom byen, begyndte han at spørre sig selv: "Skal jeg nu legge 1 eller 2 cents i bøszen? Blot mor dog ikke hadde sagt: 1 eller 2." Han bestemte sig omsider til 2. Der nest kom tanken til ham: "5 cents til din mave og 2 til hedningerne — er det riktig?" Etter endnu en liten tid at ha overveiet problemet, besluttet han endelig at kjøpe honningkaker for 3 cents og gi 4 til hedningerne. Men da han kom til bøszen, la han alle 7 cents deri og bestemte sig samtidig til at bli missionær!



Pastor og fru H. L. URNESS

### Pastor H. L. Urness har sluttet som prest ved Bulyea, Sask.

Søndag den 26de september holdt pastor H. L. Urness avskeds gudstjeneste i Norøna menigheds kirke ved Bulyea, Sask. klokken 11, og kvindeforeningen serverte middag.

Paa eftermiddag hadde vi en farvel stund tilsammen med vore prestefolk med et kort program. Pastor L. L. Ullensvang som var paa besøk i Kanada talte og ungdommen sang flere sange.

En av medlemmerne takket prestefolket for den store interesse og troskap i sit virke iblandt os, og naar de nu kommer sig tilrette i sit nye hjem, at de kan faa den velfortjente hvile. Taleren ønsket dem lykke i fremtiden.

En takke skrivelse fra Kvindeforeningens formand blev oplest hvor hun takket pastor og fru Urness for all venlighet og støtte i Kvindeforeningsarbeidet.

Tilslut en kort tale av pastor Urness. Han takket for gaven og forsamlingen reiste sig og sang: "Saa vil vi nu sige hverandre farvel, og ønske Guds fred over eder."

Pastor Urness lyste Herrens velsignelse. A. J. Fløtre, Okt., den 21de 1943 Strasbourg, Sask.

### Pastor og Fru H. L. Urness

Da jeg har veret personlig kjendt med pastor og fru Urness fra pionertiden og det kunde vere av interesse for deres mange venner i Kanada at vide om deres virksomhet i prestegjeringen, skal jeg forsøge at nevne lidt derom.

Pastor Urness var ordineret i juni 1901 ved avdøde Dr. G. Hoyme daverende formand av den Forenede Kirke. Hans første kald var ved Grantsburg, Wis. hvor han paa grund av sykdom maatte slutte allerede i 1902.

Han antog kald til Miller Iowa, hvor han optog arbeidet i 1903. Paa kald fra Indremissionen at virke i Kanada kom han med familie til Buchanan, Sasktchewan om høsten 1905. Hans virksomhet strakte sig allerede det første aar over det strøk som nu indbefatter Yorkton Krets. Ikke mindre end 80 barn var indskrevne til konfirmation det første aar.

Det strøk som han den gang betjente utgjør nu 7 prestekald.

Han reiste fra Kanada i 1914 til Staterne hvor han betjente kald ved Wolverton, Maynard, og Winona. Flere av barna blev syke og efter legers raad flyttet han tilbake paa kald fra Preeceville, Saskatchewan høsten 1919.

En femten aars datter som fik giftfeber i staterne døde i 1920. Det var haarde prøvelser men Gud var med dem i hjelp og trøst—men gravstedet ved Preeceville vil altid staa dem inderlig ner.

Paa kald fra Indremissions komiteen flyttet han til Regina, Saskatchewan i 1925. Kaldet bestod da av Parkbeg, La-jord, Craik, Aylesbury, og Penzance.

Under hans virke blev Scandinavia menighet i Regina organiseret (nu under navn

av United Lutheran Church og betjenes av Augustana synoden) likeledes blev arbeidet optat igjen i Moose Jaw og Central Lutheran menighet blev organiseret og kirke bygget og indviet høsten 1929.

I 1930 kaldte missionskomiteen pastor Urness til Winnipeg hvor han virket i seks aar og gjorde begyndelse til at samle penge til kirke som menigheten der har faat bygget.

I 1937 blev han kaldt til Cabri Saskatchewan og i 1939 optog han arbeidet i Bulyea kaldet som paa grund av sykdom han nu maatte resignere fra. Dette var et stort tap for menigheten her.

Da Outlook College Association var organiseret blev pastor Urness valgt til formand og den stilling indeholdt han i mange aar. Han var ogsaa flere aar medlem av kirkens Board of Charities.

I de tidlige aar var han visitator i Yorkton Krets, samt dens formand som han ogsaa nu har indeholdt siden han kom ind i kretsen igjen. Han var medlem av Board of Trustees i mange aar, samt redaktør for Hyrden.

Pastor og fru Urness blev viet av Pastor Strand den 29de august 1897 i St. Lukas kirke ved Cottonwood, Minnesota.

Følgende av barna lever: Edgar, prest ved Maynard, Minnesota, Bertha (Mrs. R. Doxsee), Regina, Sask. Albert arbeider ved Ford fabrikken i Windsor, Ontario. Lillian (Mrs. H. Wormworth) Winnipeg, Man. Harold i den kanadiske arme, Red Deer, Alta. Maria (Mrs. McNutt) Kirkfield Park, Man.

Pastor Urness har nu sluttet som aktiv prest og bosat sig i Winnipeg Man. Hans adresse er Kirkfield Park, Manitoba.

—A J. Fløtre.

### Den beste trøst jeg eier

Ham som ikke viste av synd, har han gjort til synd for os, for at vi i ham skal bli retferdige for Gud. — II Kor. 5, 21.

Dette ord er det største Gud har git os om verdien av Jesu frelsesverk. Ikke noe ord i bibelen er saa vanskelig at komme forbi for dem som nok vil ha Jesus til frelser, men ikke til forsoner.

Det er underlig hvor tungt det synes være at gaa med paa at Jesus stod frem for Gud i stedet for os. At han viste os Guds kjærlighet og naade gjennom lidelse og død, det finder vi rimelig og stort; men at han blev gjort til synd for os, saa vi skal bli retferdige for Gud i ham, det vil vi ikke gaa med paa. At vi ikke skal vite noe andet til frelse end Jesus Kristus og det han har gjort, det blir møtt med harme og spot ogsaa hos mange som vil ha Jesus til frelser.

Det maa være noe ved dette som stikker vor stolte natur, noe som ikke vil gaa med paa at Gud saa helt har sat os til side og regnet bare med en anden i stedet for os.

Men jeg vil vitne at for mig er dette den beste trøst jeg eier, og den eneste grund jeg har at bygge paa i liv og i død. At han har vore synden paa sit legeme op paa treet da alle vore misgjerninger møtte ham, og at han døde for vore synden og stod op til vor retferd, det er min frelsesgrund.

La os alle gripe dette i tro, saa bygger vi paa det Gud har gjort for os.

Jeg ser mit skyldbrev  
til korset naglet blev,  
og i din grav i haven  
der er min synd begravet  
til evig skjul og gjemme,  
hvi vil jeg da mig gremme?  
—Ludvig Hope.

Kjærlighed er alle Dyders Dronning. Den overskinner alle andre ligesom Solen de mindre Planeter.

Thomas Watson.

Jo haardere og vanskeligere Arbeidet er, desto større Glæde gives der ved at utføre det.  
—Missionær Stanley.

\* \* \*

Home and foreign missions are alternate beats of the same heart.—E. Stanley Jones.

## BARE TRO!

### Men hvad er tro?

Luk. 8, 50

Bare tro! Ja, den som kunde det. Det er jo det som er saa vanskelig for mange mennesker, som Guds aand har faat røre ved. Hvor de søker hen i Guds ord for at finde hjelp i sin sjelesak, saa møter de denne troens bølge. Tro paa den Herre Jesus, heter det, saa skal du bli frelst. Da Jesus saa deres tro, sa han til den verkbrudne: staa op og gaa hjem til dit hus. Dersom du hadde tro som et sennepskorn, saa skulde du kunne si til dette berg: flyt dig! Dersom det var tro i eders bøn osv.

Alt det som en sökende sjel ser frem til ligger netop i dette lille ord tro.

Naar saa oplevelserne er smaa og famlende, og en synes at se lite av Guds herlighet, saa ligger jo grunden i dette: jeg har ikke tro.

Megen sjelekamp og anfektelse har sikkert sin aarsak i dette: bare tro, mens netop dette lille ord fra Gud skulde føre en sjel ut av anfektelserne og ind til hvilen i ham. Vi misforstaa saa ofte dette med troen. Ja, hvad er tro?

Vi vilde sikkert forstaa dette med troen bedre om vi var lidt mer barnslig indstillet end vi er. Vi vil nemlig saa gjerne legge de voksnes synspunkt til grund for alt, og forklare de aandelige ting ut fra deres standpunkt. Saaledes sier vi at: tro er det motsatte av vanstro. Tro er ogsaa det motsatte av gjerninger. Tro er en gave fra Gud. Tro er en fast ooverbevisning om ting som ikke sees osv. Kanske sier vi ogsaa: den som vil tro kan tro.

Moody sier et sted: "Det var en tid da jeg strevet efter at tro. Jeg trodde at troen skulde slaa ned i mig som et lyn. Jeg hadde lukket min bibel og bedt om tro, men jeg fik det ikke til. Saa en dag leste jeg i bibelen at troen kommer av forkyndelsen, og forkyndelsen sker ved Guds ord. Nu begyndte jeg for alvor at lese i den, og min tro har stadig vokset sig sterk."

Jeg kan fuldt ut skrive under dette. Hvor er det ikke blit velsignet for mig siden jeg har faat se at oplevelsen av Gud, freden i sjelen, visheten av mit barnekaar, det er ikke noe som jeg kan og skal prestere. Om jeg har meget eller liten tro, det er ikke noe som jeg skal avgjøre. Spørsmålet er bare om jeg kjender nøden saa stor i mit hjerte, kjender vanmakten hos mig saa forterende avskyelig, at jeg ikke vrir mig unna den sandhet og det krav ordet fra Gud kommer til mig med, men aapner mit hjerte for Jesus, legger den sak det gjelder i hans haand og sier: Her kommer jeg og bøier mig, en synder arm her ned for dig.

For at tro, det er ikke noe mer, men heller ikke noe mindre end at legge alt sit i Herrens hand, slippe sin egen herlighet og flyr til naadens klippe, til Jesu kjærlighet slik som den er aapenbaret for os i Guds ord. Er det ikke vidunderlig at det er saa enkelt og liketil? Da har jeg intet annet at gjøre i hvad jeg møter og hvordan forholdene utvikler sig, end at folde mine hender, legge mig ned ved korsets fot, og begge arme strekke den Herre Krist imot.

Det er: bare tro.

—Einar Rüber.

"Syng, thi der er Vingemagt  
I hver Takketone;  
Før du ved det, har den bragt  
Dig for Herrens Trone.  
Før du ved det, har du glemt  
Al din Angst og Smerte;  
Før du ved det, er du gjemt  
Ved en Faders Hjerter."

Spotteren kan ligesaa lidt tilføie Gud nogen Skade som du med Smuds kan besudle eller sværte en Solstraale.

Vil du have Guds Velsignelse maa du ogsaa udrette noget, som han kan velsigne. Hevnen gjør dig lige med din Fornærmer, medens Tilgivelsen hæver dig over ham.

Enhver Dag er te lidet Liv, og hele vort Liv er kun Gjentakelser af en Dag.



Book Review

Edifying Discourses, written by Søren Kierkegaard is translated by David F. Swanson, and Lillian Marvin Swanson. It is published by Augsburg Publishing House 425 South Fourth Street, Minneapolis 15, Minnesota.

This volume is the first in a series of four by the man who has been classed as "Denmark's greatest philosophical and literary genius". It is fitting that his writings are given prominence this hundredth year from the beginning of his literary work.

This book is divided into five discourses in group one and two. The book opens with a keen, edifying discourse on the "Expectation of Faith". It at once sets a high standard for the discourses to follow. Here is a sample passage:

*"I still could not wish always to be a child, who every day requires proofs, signs and wonderful deeds. If I continued to be a child, then I could not love with all my might and with all my soul. Now we are separated, we do not meet daily, only secretly we meet in the triumphant moment of believing expectation."*

The sorrow that he met with early in life colors in soft shades the beautiful discourse, "Every Good and Every Perfect Gift is from Above". With penetrating analysis of the life of the soul he continues in group two to discuss "Love Shall Cover a Multitude of Sins" and, "Strengthened in the Inner Man".

Something of the deep humility of the writer that breathes through the pages of this book we find beautifully set forth as he mentions his discourses in the preface to the book:

*"I stood there, then, like an insignificant little blossom in its hiding place in the great forest, sought for neither for its showiness nor its fragrance nor its food value."*

Yet there is food value for the soul in this book, but the nourishment found in its pages is for the higher planes of christian living.

—Albert M. Vinge.

Did You Know That.....?

There are 42,350 P.T.M. members within our Luther League.

Viola Trygstad, our International P.T. M. secretary has prepared a new manual entitled "Programs on the Bible" which will be sold for 25c.

There are 800 active Lutheran chaplains. 700,000 Service Prayer Books have been distributed.

You may rent a new 16 mm. sound film on temperance entitled "It's the brain that counts" from our YPLL headquarters for \$2.00 per showing.

758 Luther Leagues have given \$26,091 to our Centennial Thank offering. 1424 Luther Leagues have given nothing.

Six thousand copies of Better Leagues are printed each issue.

In 1942, there went out from our Luther League in Minneapolis, 27,150 packages and 14,500 letters.

Every local Luther League should contribute to the Youth for Christ project.. Give and it shall be given unto you.

News Notes

On Sunday evening August 15th a Young Peoples' Luther League was organized in the Vang congregation.

Do You Know

That "the whole armor of God" is awkward wear for easy chairs?

\* \* \*

That there are not enough whales in all the world to hold the modern Jonahs who are running away from God's call to duty?

\* \* \*

That David Livingston had as his motto: "I will place no value on anything I have or may possess except in its relation to the Kingdom of God?"

Augsburg Publishing House  
Minneapolis, Minn.

Complete Church and Sunday School Supplies, Hymn Books, Devotional Books, Bible and Testaments.

Order from Minneapolis, or S. L. B. I. Outlook, Sask.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

*"Suffer hardship with me, as a good soldier of Jesus Christ" (2 Tim. 2:3).*

The reports we hear and read quite frequently these days of the physical hardships and sufferings endured by soldiers who are in battle areas should make more vivid and real the challenge of the above verse. The apostle Paul had himself passed through trials and afflictions greater than most believers today even dream about. He was not asking Timothy to do something that he himself would not face. Rather as an experienced and battle-tested veteran of the spiritual warfare he invites him to join him in suffering the hardships that accompany the faithful service of Christ.

Would it not be wonderful to have a host of young people who would make great personal sacrifices in the service of Christ as willingly as do multitudes today in the service of their country? Not until we have such a host of energetic, brave, courageous, fearlessly bold followers of Christ will His work advance as it should. Luther Leagues, do you look to Christ as your Savior? Then yield Him your entire allegiance, as a loyal and faithful soldier.

Have You Forgotten?

Last January in an article entitled "Lest We Forget" the following statement was made, "Let us make our 1943 motto read, every Local League a contributor." We are now drawing near the end of the year and much to our disappointment find that many leagues seem to have forgotten. Those of you who read the article may remember what we were talking about, but for those who do not remember, let us again quote from the above mentioned article. "As local Luther Leagues we are also members of the district organization, and as members it falls upon our shoulders to aid the district organization in the carrying on of its work, by means of our contributions." This means that in order to carry on its work the district organization asks that each local send at least One (\$1.00) dollar to the district treasurer every year. Some leagues have done this, but there are many who have not, so we ask once again "HAVE YOU FORGOTTEN?"

So far this year we have received contributions amounting to \$59.50, which is \$47.50 more than last year, \$58.50 more than 1941. Despite this increase we still have a long way to go before we reach our goal. Many Leagues have not responded. They are still playing the roll of spare tires content to ride upon the accomplishments of others. Due to the rubber shortage, the spare tire has become an important part of the car. So likewise, if the league is to accomplish the task which lies ahead, that of holding and winning our Young People for Christ, it means that every available source of power must be used. That is, every League must look upon itself as part of the whole, and do its share of the task by taking care "NOT TO FORGET TO REMEMBER" to send in their contributions at once.

District Contributions

	No. of leagues	Amt. by leagues	Circuit as such
Prince Albert	16	\$17.00	\$ —
Saskatoon	2	4.50	10.00
Peace River	4	4.00	—
Camrose	2	10.00	—
Swift Current	5	5.00	—
Moose Jaw	4	4.00	—
Edmonton	—	—	5.00
Yorkton	—	—	—
Manitoba	—	—	—
Total	33	\$44.50	\$15.00

Special mention must be made of Prince Albert and Peace River Circuits who through their Circuit treasurer collected \$1.00 from each active league and forwarded it to the District treasurer. This is an idea for the other Circuit treasurers as well. I will be glad to send the names of the leagues which have not contributed from your Circuit, if you will write and ask about it.

Marvin B. Odland,  
Swift Current, Sask.  
District Treasurer.

In spite of the fact that so many of our young men have joined the army, navy, and air forces lately, including the president and vice-president of our local Y.P.L.L., the young people met again Wednesday, September 8, and re-organized by electing the following officers: President, Mrs. E. Larsen; vice-president, Mr. Marvin Olson; secretary, Miss Viola Kandal; treasurer, Miss Norma Olsen. The Luther League had charge of the service in church, Sunday, September 26th.

—Cor.

On Sunday evening, August the 29th, the Bethlehem Luther League, from the Bethlehem Lutheran Free Church, near Hawarden, Sask., gave a program in the Hanley Lutheran church. The songs, recitations and talks centered about the topic, "Your Passport for Heaven."

An offering was lifted for S.L.B.I., a total of \$27.85 being placed on the plates.

Luther Leaguers Live

(Continued from insert.)

have excellent opportunities to make this heritage real.

God has used a tract or pamphlet to bring many souls into touch with the Savior. By all means there should be a well-supplied, neatly arranged tract rack in your church. With the help of your pastor select good Lutheran tracts and make them available to all your people. A fine assortment of tracts can be secured from our Luther League office, the Lutheran Book Mission, the Lutheran Bible Institute, the Lutheran Colportage service, and the American Lutheran Publicity Bureau. Many people in your congregation are anxious to send tracts to sons and daughters in the nation's service. One tract may touch a heart for Christ out in some battleship in the Pacific. That is the great possibility of this work. Tract racks should be placed and maintained by your League in hospitals, railroad stations, and other public institutions in your community.

These days we have a special responsibility to cooperate with the service committee in our congregation to keep in constant touch with our young people in the nation's service. A committee from your League should constantly check with parents and friends so that names and addresses on your Service Honor Roll are up to date. Several Leagues have collected photographs of all service men and women and placed them on a large panel in the church parlors with these reminders printed below: "Have you written to our boys this week? Are you praying for them daily?" Your League should make sure that regular letters go out to all these young people and that they are receiving the local church bulletins as well as the church papers. Many Leagues give out names, addresses, and the date of birthdays at the Sunday morning services, every four weeks, and ask that all members of the congregation write a personal birthday greeting to these young people. Many boys in Ireland, Africa, Australia, etc., have been amazed that so many people in the home church are thinking about them. All of us should be thrilled at the opportunity of reaching across thousands of miles of land and water to touch these lives for Christ. In other congregations, Leaguers give out slips of paper with names and addresses of certain boys to all who come to the morning service and ask that each person write a letter to that individual the following week.

The devil, the world, and our own flesh are united in a subtle program to lure young people away from Christ today. Sin is made respectable. The devil is clothing temptation in fine apparel. In our Luther Leagues we need to study our enemy that we may "watch and pray that we enter not into temptation." Pastors and their own young people should spend several meetings discussing openly and frankly such present problems as the liquor traffic, the modern dance, the movie, the choice of a life partner, the lodge, the choice of a vocation, the place of the Christian in society, etc. Literature and films are available from your Luther League office. We must lead our young people to a Christian approach to these vital issues which may

pull them away from the Christ of their baptism.

Have your Leaguers ever had the thrill of singing hymns, conducting devotions, and distributing tracts to hospital patients, inmates of the old people's homes or other institutions in your community on a Sunday afternoon? Many Leagues make this a regular part of their Christian service program.

Secure a list of all the shut-ins in your congregation and visit them regularly. Five Leaguers called on an old trustee who had been a shut-in for several years. He was lonesome. The pastor called on him regularly but others seemed to be too busy. On this Sunday afternoon, he was happy to greet these young people. They visited informally for a short time and then the leader of the group asked if they might sing some hymns from the hymnaries which they brought. The old trustee was so happy to have them sing. Following the singing of three hymns, the leader read a portion from the Gospel of John and led in prayer mentioning the old man by name. He could not refrain from showing that he was deeply touched as he slowly wiped his tears. Two days later he said to the pastor: "I can't understand why those young people should ever think enough of me, an old forgotten sick man, to come here on a beautiful Sunday afternoon and sing for me. It was like a visit from heaven." The thrill of bringing one soul into closer touch with Jesus is a glorious experience! Have you ever sat around discouraged, grumbling that your Luther League was so dead? Of course it will be dead if we have no vision of Christ and the many opportunities we have to keep people in touch with Him. There is great possibility for God in your Luther League if your eyes are open and you are yielded to His power in Christ.

Conventions and rallies inspire our Leaguers to greater zeal and consecration. Every League should take a very active part in all circuit and district affairs. Our large International conventions have changed the destiny of hundreds of young people. Over 10,000 young people attend our Bible Camps annually and receive information and inspiration which is felt daily through the entire church. Our Bible Camp Movement has become one of the greatest spiritual forces in our church. Bible Camp reunions and special programs in the local congregation help to interest other young people in this concentrated study of the Word.

Young people's work is difficult today. It will always be so. Yet, it pays tremendous dividends now, and it will show much fruit even when you and I have finished our work and will be resting under the sod. It is building the church of tomorrow. These days many boys are having new experiences of Christ in foxholes and on rubber rafts. Some have just started to read their New Testaments daily and are praying regularly. How will our local Luther Leagues and congregations look to these boys when they return? Will there be spiritual warmth to greet them? They have read the Word and prayed with some Christian buddies out in the front line. When they return, can they have that fellowship with other Leaguers in their home church, as well as their own fathers, mothers, sisters, and brothers? A special call comes to our Luther League these days. We must not retrench. It is Christ's work. We must go forward in the program of Christ's Luther League, in His power, His Grace, His Wisdom, to keep young people in touch with Him and bring those who have slipped away back into contact with Him. Jesus Christ came to give life; He is life. Luther League and life go together. To bring young people into touch with the Christ of the Word is to give and maintain life.

*"And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (11 Corinthians 5: 15).*

Great Missionary Sayings

Your love has a broken wing if it can not fly across the sea.—M. D. Babcock.